

is referred]; very many of the forms manifesting their origin from the root תלל; in others ה appearing as though it were radical. The former is the case in the pret. תלל Gen. 31:7; inf. תלל Ex. 8:25; fut. תלל Job 13:9; pass. תלל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in תלל 1 Ki. 18:27; תלל Jer. 9:4; and the derivatives תלל, תלל (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) to deceive; followed by ת Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) to deride, to mock, 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus תל is to cause to fall, whence Hiph. תלל to deceive, like תלל, σφάλλω, to deceive; which figurative sense is found in the cogn. תלל to defraud: then from תלל by the change of the letter ת into a harder guttural, is formed תלל to deceive,

to defraud, תלל fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ת to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are תלל, תלל, תלל which see; also in the cognate languages תלל a bow, from the root תלל, hence תלל; תלל, hence Rabb. תלל; תלל, before, from תלל, hence תלל. Hence—

תלל m. plur. mockings, derisions, poet. for mockers, Job 17:2.

תלל a root not used in Kal, prob. i. q. תלל, תלל to break; hence to break in upon, to rush upon any one. "Απαλ λειγόμε.—

POEL. Psal. 62:4, תלל על איש "how long will ye rush upon a man?" LXX. ἐπειρθεσθε. Vulg. irruitis. I do not agree in judgment with those who make the root תלל, nor do I think the signification of making a noise (comp. Arab. هات) suitable to the passage.

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name ו, sometimes also written וו, denotes a nail, or hook (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; ו for ו, ו, ו; in the middle of a root it is sometimes moveable (and is then interchangeable with ו, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as ו, ו, ו.

ו followed by Sh'va moveable, or the letters ב, מ, נ, פ; before monosyllables and barytones, especially when they have a distinctive accent, ו (see further Lehrs. § 155) copulative conj. and, et, kai (Arab. و, pronounced in the common language u, Syr. و, Æth. و); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) copulative, and serves for connecting both words (ו, ו Gen. 1:1, ו, ו 1:2) and sentences, especially in continuing a discourse. Gen. 1:2, ו, ו. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, ו, ו, ו, ו; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, ו, ו; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrs. 842.

(b) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per $\epsilon\lambda\lambda\alpha\delta\iota\sigma\tau\iota\varsigma$, as it is called by grammarians). Gen. 1:14, "they shall be $\text{לְאֹתוֹת וּלְמוֹעֲדִים}$ for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, הֲלִיפֹת וְצָבָא "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in *Diss. de Hypallage et Hendiady.* Erl. 1826, 4to. The use is similar in the passages where—

(c) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *is que, et quidem*. 1 Sa. 28:3, $\text{בְּרָמָה וּבְעִירוֹ}$ "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, $\text{נָחֵלְתָּךְ וְנִלְאָה וְנִי}$ "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, עִיר וְקָדִישׁ Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. וְעַתָּה . Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. *Lehrg.* page 702. (Compare Arab. و in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by *Vav*, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often וְיִשְׂרָאֵל "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Ps. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 24:20. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pœni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pœni*," Liv. xxi. 40." Thes.]

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, $\text{מֵאֵל אֲבִדִי וְיִשְׁעִי וְיִשְׁעִי וְיִשְׁעִי}$ "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee,"

for "who blessed thee." Job 29:12, "for aided the poor... $\text{וְיָתוֹם וְלֹא עֹזֵר לוֹ}$ and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(e) It commences an apodosis like the Arab. ف . see De Sacy, Gramm. Arabie ii, § 551—56; especially when preceded by لَا , like the Germ. *so*; but it is more correctly rendered *da, dann (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, $\text{וְיִשְׂרָאֵל מִכִּנְזוֹ וְנִי}$ *an dem Tag wo ihr davon esset, da werden euch die Augen aufgehen*. Often when preceded by אִם Psal. 78:34, $\text{אִם הִרְגָּם וְיִרְשָׁוהוּ}$ "when he slew them, then they sought him." Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, $\text{וְיִרְעָבְם וְיִדְעָבְם}$ *am Abend, da sollt ihr erfahren*. Pro. 24:27, $\text{אַחֵר וְנִבְנִיתָ בֵּיתְךָ}$ "afterward, then thou shalt build thy house," *bernach, da baue dein Haus*. Gen. 2:4, 5, $\text{וְיִשְׂרָאֵל מִכִּנְזוֹ וְנִי}$ *וְיִשְׂרָאֵל מִכִּנְזוֹ וְנִי* "in six days: וְיִשְׂרָאֵל מִכִּנְזוֹ וְנִי" 40:9; 48:7. Ex. 12:15, $\text{וְיִכָּרְתָּהוּ וְיִכָּרְתָּהוּ}$ "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, $\text{וְיִכָּרְתָּהוּ וְיִכָּרְתָּהוּ}$ *seine Jahre, die sind nicht zu zählen*. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. *Lehrg.* page 723. (These latter examples may also be conveniently explained by signifi. 5.)

(f) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare לִּמְקוֹם No. 1, e), וְיִשְׂרָאֵל *Vav adæquationis* is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be $\text{וְיִכָּרְתָּהוּ וְיִכָּרְתָּהוּ}$ against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. $\text{السنة والكلاب السلوقية}$ "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Togr. Vers. 2.)

(g) When doubled ...! is *et... et, both... and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(h) As to *Vav conversive* of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's Heb. Gram.* page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, אֲנִי אֶתְּךָ אֲהַבְתִּי [?]" when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, אֲנִי אֶתְּךָ (ba ich bodeh), Gen. 15:2; 18:13, 27; אֲנִי אֶתְּךָ Ps. 50:17; הִנֵּנִי Isa. 53:7 (compare my observations in Comment.); אֲנִי Gen. 26:27 [?]; אֲנִי ib. (comp. Arab. *wa al hal*, especially before pronouns, as *وانت*, *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated [...] *sive ... sive, whether ... or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, כָּהָן וְאֵת הַדָּבָר, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under אֵת page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in *Theos.*]

(4) Before *causal* sentences, like *בְּכִינָה* *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, *וְהָיָה בְּכִינָה* *because she is a man's wife.*" Ps. 60:13; *בְּכִינָה*, *in that*, Ps. 5:12, "let them ever shout for joy *וְיִשְׂמְחוּ* *because thou defendest them;*" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:19, "ye are my witnesses, *וְאֲנִי* *for (that) I am God.*"

(5) before *conclusive* or *inferential* sentences, so *that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... והִינִי וְהִנֵּנִי wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר וְקָחוּ לָכֶם "and he said; (since things are so) then bring meal," or "therefore bring meal," so הֲלוֹת מַעֲשֵׂה. Isa. 3:14, וְאַתֶּם בָּעֵרְתֶּם הַבֵּיתָם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Ps. 4:4, וְיָדַעְתָּ "know therefore," so wisset denn. Ps. 2:10, וְשִׁמְתָה מַלְכִּים, "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאַיִי where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (auf daß) followed by a future which is commonly apocopated or para-

gotic (see Lehrs. p. 873), Isaiah 13:2; Job 10.20; Gen. 42:34; so that (so daß), that. Numb. 23:19, "God is not a man אֱלֹהִים so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(a) that ! also is employed to connect question and answer, comparing Job 28: 20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, “but wisdom is no where to be found,” 21, “and it is hidden from the eyes,” etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. *a*. תִּהְיוּ וְהוּא אֱלֹהִים “thy hope (this is) the uprightness of that way,” i. e. this rests in thy uprightness; 2 Sam. loc. cit. וְהוּא אֱלֹהִים וְהוּא אֱלֹהִים *And he is God and he is God* *Waters, das war ich font.*

· before gutturals ך, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וו הההוה *Vav conversive*, יִקַּח he will kill, וַיִּקַּח he was killing. This prefix has arisen from the verb substantive הָיָה, so that it may have been originally expressed fully יִקַּח הָיָה "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word ܝܚܝܬ) being cast away, and יִקַּח הָיָה

being contracted by the aid of Dagesh forte conjunctive into וְיִקַּח, just as מָה לָּכֶם; מָה הָיָה, מָה עָשָׂה, just as וְיִקַּח is, therefore, properly a compound tense, altogether answering to the Arab. كَانَ يَقْتُلُ "it was (that) he might kill." Æth. ሀለፐ: ያመጥቅ: "he was baptizing," Amhar. "it was (ረከረ) that he might dye," for "he was dying;" see Lehrg. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וְאָמַר) and he was saying, for וְאָמַר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *a ways* this copulative power, which is the opinion held by some, who therefore suppose that ו' has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; v'r can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ear 1:1;

where even a copulativ. Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that 1 conversive does not differ in origin from 1 copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

ח. pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that 1 is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read ח. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read ח or חח unless perhaps ח is for חח the ח being dropped, and then 1 is the copula." Ges. add.]

ח. a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. ח. Verse 18, comp. ח. to give, i. q. ח. But Kimchi found in MSS. חח in one word, which would be Aram. Ethpa. of the verb ח. = חח: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

ח. pl. ח. m. (with Kametz impure), *a peg, a nail*,

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

ח. Arabic وَزَرَ TO CARRY (whence وَزِير *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also ח. *aipeu*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

ח. m. *laden with guilt*. Prov. 21:8.

ח. (Pers. *ویز*, pure pr. white, see *ויז*), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

ח. i. q. ח. TO BEAR, BRING FORTH. Arabic *ولد*. Hence—

ח. m. *offspring*. Gen. 11:30, and—

ח. m. id. 2 Sa. 6:23. *ח. and the western MSS. have ח.*

[“*ח* an unused root, i. q. ח. to be torpid, weak, meek.” Hence—]

ח. [*Vaniak*], pr. n. of a man. Eze. 10:36.

ח. (perh. i. q. ח. “my addition”), [*Voph-si*], pr. n. m. Nu. 13:14.

ח. [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is ח. [“Probably this should be ח. The whole passage is, ח. ח. ח. see Mover's Chron. p. 54.” Ges. add.]

ח. (Pers. *وشتی*, “beautiful woman”), *Vash-ti*, pr. n. the wife of Xerxes. Est. 1:9.

The seventh letter of the alphabet called ח, i. e. Syr. ח. a weapon, which this letter resembles in form in all the more ancient alphabets. [“As a numeral it denotes 7.”]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. ח. *dh*, and ; *de*; as ח. to slaughter; ח. seed.

When this letter corresponds to the former, it becomes in Aramaean ח, when to the latter, ח is retained; thus ח. ח. to slaughter; ח. ח. to sow, etc. Comp. the letter ח.

Also ח and ; are interchanged amongst themselves: e. g. ח. ח. and ח. ח. help; ח. ח. and ח. ח. to cut off.